

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

Gardiner, Maine, Friday, August 22, 1834.

New Series, Vol. VIII.—No. 31.

PRINTED EVERY FRIDAY MORNING BY
P. SHELDON,
PROPRIETOR.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

[We find the following article in one of our exchange papers, though without any credit. We have already alluded to difficulties of this nature more than once. We feel that important articles at least should be credited to their proper source, but in the present case we are compelled to take the article, fatherless as it is, or forego its insertion in our columns altogether. We do not remember of ever seeing it before ourselves, and doubt not it will be new to our readers.]—*Christian Messenger*.

PROOF OF UNIVERSALISM.

Among the many disputes that have arisen in the church, that, respecting extent of redemption and salvation has had a distinguished rank. It has employed the pen of many learned and pious Christians on both sides of the question. On this important subject the serious inquirer for truth, (if rightly exercised) will resort to the Scriptures for instruction, which is our surest guide; and what they testify we may believe for truth. Let us then, enter on the inquiry with seriousness, earnestly imploring the divine blessing. An attention to the following statement of Scripture sentences, will, we think, have a great tendency to satisfy the mind, that the design, at least, of our Lord's mission was, that the whole family of man should eventually enjoy the blessing.

Different words, but of the same import.

1. *All*.—1 Timothy ii, 6, Who gave himself a ransom for *all*, to be testified in due time.—2 Peter iii, 9, Not willing that any should perish, but that *all* should come to repentance.—James i, 5, God giveth to *all* liberally, and upbraideth not. Psalm cxxv, 9, The Lord is good to *all*; and his tender mercies are over *all* his works. Rom. xi, 32, For God concluded them *all* in unbelief, that he might have mercy upon *all*.

2. *All Men*.—Romans v, 18, By the righteousness of one, the free gift came upon *all men* unto justification of life. 1 Tim. ii, 4, Who will have *all men* to be saved and come unto the knowledge of the truth. Titus ii, 11, Grace of God, which bringeth salvation to *all men*, hath appeared. John xii, 32, And I, if I be lifted from the earth, will draw *all men* unto me.

3. *All Men, every where*.—Acts xvii, 30, But now commandeth *all men* everywhere, to repent.

4. *All Families of the Earth*.—Gen. xii, 3, And in thee (Abraham) shall *all families of the earth* be blessed. xxviii, 14, And in thee (Jacob) and thy seed shall *all families of the earth* be blessed.

5. *All Nations of the Earth*.—Gen. xlviii, 18, All nations of the earth shall be blessed in him (Abraham). xxii, 18, In thy seed shall the nations of the earth be blessed.

6. *All the Ends of the Earth*.—Psalm lxxviii, 3, All the ends of the earth have seen the salvation of our God. Isaiah xiv, 22, Look unto me, and be ye saved, *all the ends of the earth*.

7. *All the ends of the World*.—Psalm lxxii, 27, All the ends of the world shall remember, and turn to the Lord.

8. *All the World*.—Mark xvi, 15, Go ye into *all the world*, and preach the gospel to every creature.

9. *All the kindreds of the Nations*.—Psalm lxxii, 27, —and *all the kindreds of the nations* shall worship before him.

10. *All Nations*.—Isaiah xlv, 7, And he will destroy in this mountain the face of the covering cast over *all people*, and the veil that is spread over *all nations*.

11. *All people*.—Isaiah xlv, 6—7, And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. Luke ii, 10, Behold I bring you good tidings of great joy, which shall be to *all people*.

12. *All Flesh*.—Isaiah xl, 5, And the glory of the Lord shall be revealed, and *all flesh* shall see it together; for the Lord hath spoken. Luke iii, 6, And *all flesh* shall see the salvation of God.

13. *All Things*.—Acts iii, 21, Whom the heaven must receive, until the times of the restitution of *all things*, which God hath spoken by the mouth of *all his holy prophets* since the world began.

14. *All things which are in Heaven and in Earth, and things under the Earth*.—Ephesians i, 10, That in the dispensation of the fulness of times, he might gather together in one, *all things* in Christ, both

which are in heaven, and which are in earth, in him. Coll. i, 20, And (having made peace through the blood of his cross) by him to reconcile *all things* unto himself, by him, I say, whether they be things in earth or things in heaven. See also Philip. ii, 10.

15. *All that are afar off*.—Acts ii, 39, For the promise is unto you, and to your children, and to *all that are afar off*, even as many as the Lord our God shall call.

16. *All that are gone astray*.—Isaiah liii, 6, *All we like sheep* are gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us *all*.

17. *All his works*.—Psalm cxlv, 9, The Lord is good to *all*, his mercies are over *all his works*. Also 10. v, *All thy works shall praise thee*.

18. *The World*.—John iii, 17, For God sent not his Son into the world to condemn the world, but that the world through him might be saved; xii, 47, And if any man hear my words, and believe them not, I judge him not; for I came not to judge the world, but to save the world; i, 29, Behold the Lamb of God which taketh away the sin of the world; iv, 42, The Savior of the world; see also xvii, 20, 21, 23, that the world might believe. See also 1 John iv, 14.

19. *The whole world*.—1 John ii, 2, And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

20. *The Lost*.—Luke xix, 10, For the Son of man is come to seek and save that which was lost. See also Matt. xviii, 11.

21. *Every Man*.—Heb. ii, 9, That he by the grace of God should taste death for every man.

22. *Every man cometh into the World*.—John i, 9, —was the true light that lighteth every man that cometh into the world.

23. *Every Creature*.—Mark xvi, 15, Preach the gospel to every creature. Col. i, 23, If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, &c. for it was preached by God himself to Abraham in Christ—*all shall be blessed* in him, in earth, under the earth, in the sea, &c. every creature.

24. *Every thing that hath breath*.—Psalm c, 6, Let every thing that hath breath praise the Lord.

25. *Every Knee*; 26. *Every Tongue*.—Isaiah xlv, 23, 24, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength—quoted by the apostle, Romans xiv, 11, Phil. ii, 10, That at the name of Jesus every knee shall bow.

27. *All Faces*; 28. *All the Earth*.—Isaiah xlv, 3, The Lord God will wipe away tears from off *all the earth*, for the Lord hath spoken it.

29. *The uttermost parts of the Earth*.—Psalm ii, 8, Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.

30. *Every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea*.—Rev. 5, 13, And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever.

31. *Them that are under the Law*.—Gal. iv, 4, 5, But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Remark, here are one and thirty sentences, each, though differing in words, or differently placed, yet they have all an universal meaning—(whether for universal salvation, or only to make it possible for all to be saved,) shall be considered. We think, to attempt to limit them is an affront to common sense.

We would here pause, and contemplate how astonishing it is, that the doctrine of partial redemption should ever prevail, and be so zealously advocated by believers in Scripture, against such a multiplicity of Scripture evidence to the contrary; and not a single passage can be produced from *all the sacred writings*, which shall the atonement was made for a part only!

Solomon says, that a three fold cord is not easily broken; but what shall we say of a thirty fold cord? but in the words of the apostle, "that God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by the glorious variety of expressions here exhibited, that by these redundant promises in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us!" No wonder the dear apostle of the Gentiles breaks out as he does, when he had been treating of this glorious subject, with which he concludes the doc-

trinal part of his epistle to the Romans. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are *all things* to whom be glory forever. Amen." Heb. vi, 17, 18. Rom. x, 33—36.

But again, to our subject; some of our brethren will say, "We believe firmly, that the atonement was made for the whole; and when God calls on his creatures to come and partake of the gospel feast, he stretched out his arms, by calling them all to supper, and only provision made for a part; but as he has made us rational creatures, he deals with us as such, and therefore we may choose or refuse." This, we believe, may partly be true, as to the time stated. His call may be resisted; in consequence of which, those who thus remain in a state of self-condemnation, (called by the translators of the Bible *damnation*) darkness, and enmity, and of course be miserable. And if it could be proved that any of the human race would remain in that state to endless duration, the truth of the doctrine of endless misery must follow. But we believe it will not be the case; for what God has begun he is able to finish; he is not like a poor mortal who attempts to build a tower and is not able to accomplish it. No, he has said, "My counsel shall stand, and I will do *all my pleasure*."

He says also, Isaiah lv, 8—11, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth from out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our Sovereign is not like an unskilful parent, giving us our whole estate to sport away. No, the apostle says, "your life is hid with Christ in God."

Again, we would put our friends in mind that many of the foregoing Scriptures carry the matter further in plain words, which cannot be controverted, in particular the 5th ch. of Romans, 18, 21, "Therefore as by the offence of one, judgment came upon *all men* to condemnation, even so by the righteousness of one, the free gift came upon *all men* unto justification of life;" and "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life." There are many other passages to the same effect.

Again; let us contemplate what a difficulty it brings us in, to admit of such an idea, viz. That our glorious Creator had a good design in creating his creatures, he meant to make them happy, but they fell, and became miserable; he again attempted to reinstate them in felicity, and for that purpose sent his Son into the world to redeem and save them; but his enemy, again, in defiance of all his good intentions, frustrated his design, and will hold in his power to endless duration, a great part of that very family he attempted to save, but could not! O! consider how the enemy could in such a case triumph, looking up to the blessed Redeemer and saying, "You would not take on you the nature of angels, but human nature, that you might taste death for every man; and here I have a great part of them in my power, to torment to all eternity."

Again; if we admit that any part of the human family will be endlessly miserable, we must of course admit the eternal existence of sin. But how then will Christ perform his work? for the Scriptures say, "he was manifested to destroy the works of the devil." 1 John iii, 8— "that he came to destroy death, and him that had the power of it, which is the devil." They say also, that the tares shall be burnt, and the tares are the children of the wicked one, consequently no part of the human family; for he is not the creator of any part of the human race, neither do they belong to him; for the Lord says, "all souls are mine." John the Baptist says, "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but the chaff he will burn with fire unquenchable, Matt. iii, 12. Our Lord says, John vi, 39, that "this is the Father's will, that of *all which* he has given me I shall lose nothing, but should raise it up again at the last day." Remark the word *it* in the singular, the entire family. Again, we were assured in the 35th chapter of Isaiah, 10th, v., that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Here we again remind our friends that it does not

say, a part of the ransomed, but the ransomed. Nor does it say, they may come, but they shall, in the most positive terms.

As to those who say roundly, that the design of God in sending his Son was only to benefit a part of the human family, and the reprobate, (as they are pleased to call a part of the human race,) has no part in the Savior; as to such, we think it in vain to reason with them; for they fly in the face of the most plain and positive word that can be spoken, as the foregoing statement verifies. For if we say to them the word of God says to the contrary, they will answer no, it does not; for all does not mean *all*, and the whole means the elect world, &c. If we say it is not reasonable to think that a Being of infinite benevolence would make a race of creatures, part of whom would be endlessly and infinitely miserable, they will answer, that we have nothing to do with reason in spiritual things; therefore we would leave these our friends for the present, nothing doubting but the veil will be taken from their hearts in God's own time.

We will now endeavor to attend to some of the objections to this glorious gospel doctrine. And first, "it leads to licentiousness." Be that as it may, truth is truth; and whatever the effect may be on corrupt nature, it cannot make that false which is true of itself. But we need not be afraid of truth, nor like unwise parents, or some who have the care of children, to tell them frightful things to make them good. Honesty is the best policy; therefore let us speak the truth to our neighbor, and cheerfully leave the event with the Lord. However, we will with pleasure meet our brethren on this ground; for we say, it leads direct to the contrary, when rightly understood, and we will attempt to prove it.

Now what is true morality? Our Lord answers the important inquiry.—"Love God with all thy heart, and your neighbour as yourself;" on this hang all the law and the prophets; yea, it is a law that existed parallel with Jehovah himself; it is what grows out of the reason and nature of things; necessarily binding on all rational intelligences, and it is exceedingly extensive; it reaches to the thoughts and intents of the heart, and is most reasonable in its demands.

Now, which of the two doctrines is most likely to produce this obedience and conformity of heart to those divine precepts, the Unitarian or Universal?—The one holds up to us a Sovereign who has created a vast number of rational creatures, some of whom he will make, after a few years of trial and sorrow, eternally happy with himself but the rest he will consign over to endless and inexpressible misery; and there is no possible way of escape, for it was so decreed from all eternity; nor have they ever had it in their power, either to prevent their being dragged into existence, or since they had a being to alter the dreadful decree. On the other hand, the Universalist holds up to view a glorious Being, who is love in the abstract, and "his tender mercies are over all his works" who has created a numerous race of beings, capable of loving, serving, and enjoying him for ever, and created them for the very purpose to manifest his own glory in their ultimate and everlasting enjoyment of himself; and he is not only willing but absolutely able to complete his whole plan. Now it seems needless to ask which of these has the greatest tendency to obedience to the first precept, viz. to love God with all the heart?

Now let us inquire, which of the two doctrines is most likely, in the reason and nature of things, to produce obedience to the second precept of the divine law, viz., to love our neighbour as ourselves; which means *all mankind*.

The Unitarians say, there is a great number of the human family, who are not only in a state of alienation from God, but will remain in this criminal state of rebellion to all eternity; and after this life will be fixed in a state of despair and wretchedness, that they will be increasing in their rebellion and blasphemy for ever;—While the Universalists, to their grief, behold many of their brethren of the human family, still in a state of unreconciliation to God, and would weep over them. Yet they sorrow not as those who have no hope, for the promise is sure; for "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." He is going on (if we may be allowed the expression) to do it; and he will not stop till he has accomplished his whole pleasure. And though we do not see them at present, giving glory to his name, yet, believing the promise in the words of Jehovah himself, in Isaiah xlv.—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, Surely shall say, In the Lord have I righteousness and strength"—we say, believing this, we can clasp the whole family in the arms of affection, as brethren united under one head, (for we are

members of his body, his flesh, and of his bones, 1 Cor. xi, 3, "The head of every man is Christ.") Therefore we rejoice in the prospect of that law, which is the transcript of the divine nature, being fulfilled in every jot, by all the sons of Adam, in that blessed state, where we shall be wholly cleansed from all filthiness, idolatry, envy, avarice, and whatever is contrary to perfect love, in the full enjoyment of it to all eternity. But, on the other hand, it is impossible we ever should love our neighbor as ourselves, but be in perpetual enmity and aversion.

And now, we would humbly hope, we may be permitted to quote the words of one of their own poets, the sweet bard of the Christian Israel.

"Shall we go on to sin,
Because thy grace abounds;
And ever thy Lord again,
And open all his wounds?"

Forbid it, mighty God;
Nor let it e'er be said,
That we, whose sins are crucified,
Should raise them from the dead.

We will be slaves no more,
Since Christ has made us free;
Has nail'd our tyrants to his cross,
And bought our liberty." WATTS.

Another very important objection is, the passages of scripture which seem to speak another language. But is scripture contrary to itself? For surely, if one passage holds out the tender mercies of God to be over *all his works*, and another says, he will make a part of the human family miserable to all eternity; if one says, he will not contend for ever, and others are made to say, that he will beat upon the naked soul in one eternal storm; we must either reconcile scripture with itself, or have doubts of its authenticity; for contraries cannot come from God. Now, of all the doctrines which have been preached, there is none, we think, that reconcile scripture with itself, but this, which admits of the final "restitution of all things, which God has spoken by the mouth of *all his holy prophets* since the world began."—Acts iii, 21.—That there are passages which seem to be against this idea, we do not deny; but upon examination, we trust it can be made to appear, that these scriptures are not to be taken in the sense it hath been usual to exhibit them. For instance, when we meet with such passages as these, *everlasting destruction, eternal fire, everlasting punishment, the worm that dieth not* &c. if we apply those expressions to the nature of the punishment, instead of its duration as respects the creature, the difficulty will subside, and the word of God will be made consistent with itself. And we think it very rationally bear such a construction, especially when we take into view the foregoing redundant scripture testimony. Besides, the manner in which they are connected will justify such a construction. For instance, in 2 Thess. i, 9, the disobedient "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" it does not say they shall be everlastingly punished, or everlastingly destroyed; but be punished with everlasting destruction; that is, the discipline, with which they will be exercised, is of an everlasting nature. Now, if they are afflicted with this punishment ever so short a time, it may be strictly said that they are punished with everlasting destruction; yea, we would say, it is of an eternal nature; that is, it never had a beginning, nor will it ever have an end. The nature of God, who is love, is a consuming fire, in which the Lord Jesus in that dispensation will be revealed to take this vengeance; and whatever is contrary to this nature of love, under whatever name it may be, whether rebellion, hatred, disobedience, envy, or whatever is contrary to perfect love, it will light on and utterly consume; as a skillful and almighty Physician, who can so apply the remedy as to kill the fever, though painful to the creature in its operation, and save the patient; extract the ball from the wounded, and entirely make a cure, or to express it in the apostle's words, slay the enmity.

And in this sense it should be applied to the creature. What is it for? and what the effect? The destruction of the rebellious disposition, and an entire rooting out and purging of all unfitness, as was foretold of our blessed Lord by Malachi, i, 1—4. The Psalmist also has the same idea, in the 59th Psalm, "Thou wast a God who forgavest them, though thou takest vengeance of their inventions." Now, this character in the Deity is parallel with his existence, necessary to his very nature, and of course, strictly eternal; and if this rebellion and enmity is destroyed, so that it rises no more, it may be called an everlasting destruction; so that, take it in either sense, it will not militate against the force of the precious promises we have been considering, but greatly confirm them.

These are the fruits of our researches; may that blessed Spirit, which indited the word, lead us into all truth; and to God the only wise, the Father, Son and Holy Ghost, be ascriptions of praise and glory for ever. Amen.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.
GARDNER, AUGUST 22, 1834.

REV. R. S. STORRS.

Our readers have heard of this gentleman, of his bitter hostility to the doctrine of universal grace, and of his religious slanders upon the character of this State. They may, too, have heard of that very awful visitation of Providence which has come upon him of late in his domestic relations. He is an Associate Secretary of the American Home Missionary Society for the New England States,—has travelled much in Maine, and, wherever he has not found autodoxy reigning triumphant has seldom failed to give vent to his rage by the most injurious representations of the character of the people. Some of his slanders we have heretofore noticed.

In taking up the last Mirror we find under from the "Home Missionary," an account of his last tour into this State, which accords well with his previous descriptions. We are disposed to notice some of his statements. Geographically speaking Mr. Storrs in the following extract prefaces himself by some favorable remarks which are doubtless true.

PROSPECTS OF MAINE.

Maine embraces half the territory of New England; and, though not half so large as some of the western states, resembles them in her gently undulating surface, her rich soil, and proudly waving forests, more than any other eastern state. She is certainly destined to greatness. Her extended sea coasts—the capacious harbors nature has provided though hitherto neglected by man—her internal resources, various and abundant—her moral and enterprising population—her literary and religious institutions—all mark her out as ultimately to take precedence of her sister states in this section of our country. She is yet in her infancy: but, as has been said of some of our western states, she is "an infant giant;" and though rocked in her cradle by Euroclydon, she will grow up in fair proportions and fling her strength abroad, in defence of truth and righteousness, if fed abundantly "with the sincere milk of the Word." Let evangelical Christianity have charge of her in these younger years, and let the duties of the "nursing mother" be faithfully discharged, and there is no fear that the maturity of the giant will bring aught but good to the American Zion.

This is a fine State! O yes. And our prospects! they are great—but then—care must be taken of us in our infancy to the end that, whilst weak, we may be brought under the yoke of autodoxy. "Let evangelical Christians (i. e. the autodox) have charge of her in her younger years"—let no efforts be spared to secure autodox men for her rulers and to establish a paramount autodox influence over her literary, civil and religious institutions,—and let the duties of the "nursing mother" be faithfully discharged" by the American Home Missionary Society, "and there is no fear that" the State will not be autodox to the back bone. What generous souls those people at the West are! How they do pant to "have charge" of this embryo giant,—to give us autodox rulers and to hold out the capacious udders of the American Home Missionary Society for the nursing of our infant State! Generous, disinterested souls. What dunces the people of Maine are, and how necessary it is that the autodox undertake to enlighten us, and put us on the right scent in season! We do wish the people abroad would be done with their overweening concern for the future character of Maine. The people of this State are not quite all fools—peradventure they are as enlightened as their brethren elsewhere. If they are not, it cannot be for the want of schools, for it is a fact that no State in the Union has made so liberal provisions for the purposes of education as has Maine. No where in all the habitable globe is there so much schooling in proportion to the population, as in this benighted, unorthodox infant State—"infant"! how? Are not people as old here as in other States? Yes. What then is meant by "infant" as applied to our population? An infant people who are as old as those aged ladies that aspire to be our "nursing mothers," and to feed us with the soft pap of modern autodoxy. Such representations of our character, and such confessions of the designs of the autodox, we should think would, by and by, serve to open the eyes of the people of Maine to the covert influences of autodoxy to acquire the control over our institutions. Again:—

One county, in the heart of the State, having twenty-five towns, and a population of 30,000, still has but two ministers of our denomination, and they located on the outskirts of the county. I passed through it—a more beautiful tract of country never met the eye of man;—fertile, healthful, lovely as Eden. And yet desolation reigns in gloomy solitude, having . . . and the devotees of the rum bottle, for his courtiers. None of the older counties of the state, I believe, are equally destitute as this, but a few of them approximate too nearly to the same condition. Facts like these evince the wisdom of that policy which directs the main energies of the Congregational churches at this time, to the support of Home Missions in preference, though not to the neglect of other objects of benevolent enterprise.

What County is this, in the heart of the State, so fertile and so much like an Eden? We are at some loss to conjecture, unless it be Waldo. That has twenty-five towns and about thirty thousand inhabitants. It has too, we believe, but two autodox ministers in it, "and they are located on the outskirts of the County,"—for instance, one in Belfast, the centre and shire town of the County, and the other in Prospect, the next adjoining town—"outskirts" indeed. And then see what a slander upon the character of the County, because it has not more autodoxy in it. "Desolation reigns in gloomy solitude, having . . . [?] and the devotees of the rum bottle, for his courtiers." We pronounce this a vile slander upon the population of Waldo county. It was our fortune once to reside in Belfast, the centre of the County, and we know such abuse is a libel.

After this, Mr. Storrs proceeds to relate . . . State. He tells of "a female nurse, who sometimes obtains a dollar or a dollar and a half a week, and sometimes nothing, devoting ten dollars a year to Missionary purposes, at the expense of many personal conveniences." He also tells of "a poor widow—no, a woman with a husband, who has dragged her and seven or eight lovely babes down to poverty by intemperance, giving him a shilling 'all she has,' and of two of her blooming girls of 11 and 13 years, giving each a dollar, a fifth part of their annual saving by abstinence from meat." Such relations of successful begging—of robbing "widows houses," and stripping the fatherless of their scanty earnings,—are made with unblushing bravado nay as if the course were to the highest degree commendable. We present these things to our readers, in order that they may see the designs of the autodox, and the means which they take to prosecute their purposes and to secure their ascendancy over the State of Maine.

Hear him.—The Editor of the Portland Mirror, speaking upon the controversy between the old lights and the new lights in the autodox Church, alias, the theologies of Taylor and Tyler,—on the propriety of the old measures or the new measures for getting up and carrying on revivals, says:—"The developments of every year, however, strengthen our conviction that the 'old way' is best. Those converts who are made such by a 'desperate effort,' too generally, we fear need to be converted over again." Pretty candid—and quite an honest confession, withal—to be publicly made. The developments of every year have shown the folly and bad effects of the "desperate efforts" lately introduced. Just as we forewarned them. And the converts, these will need to be converted over again several times before they become any better, in the true sense of the word.

PHILADELPHIA CONTROVERSY.

What, reader, do you suppose can be the reason, that not one autodox paper in the United States, excepting the "Philadelphia," publishes the Controversy between Dr. Ely and Br. Thomas? Is it, can it be, for any other reason than because their conductors are satisfied it will endanger their cause for their readers to see both sides of the question and of the argument? Not one of them has published a line of the discussion—nay, not one of them has in any manner alluded to it, or mentioned the fact of its existence! They dare not countenance a discussion on the merits of their doctrine. Their safety lies in keeping their people in ignorance. The Discussion is as fair for one, as for the other,—the arguments of Dr. E. are as sound as any man can produce. There is no doubt of his orthodoxy or of his talents—though some divines hereabouts; to prepare for a retreat, have been heard to intimate that the Dr. was not competent to his business. And then, again, why is it that every Universalist paper, large enough to contain it, does publish the whole of both sides? Is it not, that their editors are willing their readers should see the whole and judge for themselves? Is it not, that they feel a confidence, that thorough discussion will promote their cause? We know it to be even so. We advise every one of our subscribers to make it a point to present the Discussion to his autodox neighbors and induce them to read it. Tell them they are bound in duty to examine this subject; that here they will find it discussed in a good spirit and by men competent to the task. Urge it upon them till you secure their attention. In this way thousands may be brought to know the truth which will make them free.

The York, Cumberland and Oxford Association of Universalists held its session in Turner on Wednesday and Thursday of this week. In our next we hope to present our readers with an account of its proceedings.

If one sin deserves infinite punishment, how much additional punishment will millions of sins receive?

BOSTON AND VICINITY.

In reply to our request, Br. Whittemore of the Trumpet, has given us the following bird's eye view of the number of Universalist Societies, Ministers and the state of the cause, in Boston and its immediate Vicinity. By this it will be seen in twenty one towns within ten miles of that city, there are seventeen large and well organized Universalist Societies, and twelve settled clergymen; and that in most of the other towns there are many Universalists who enjoy preaching at least occasionally. Such is the extent of Universalism in the Metropolis of New England.

The towns within ten miles of Boston are the following: Chelsea, Lynn, Saugus, Malden, South Reading, Stoneham, Woburn, Medford, West Cambridge, Charlestown, Waltham, Watertown, Brighton, Newton, Cambridge, Brookline, Roxbury, Dorchester, Milton, Quincy, Boston. In the city there are four Universalist Societies, all in a flourishingly for the support of their pastors.

Charlestown, one mile north of Boston. Here is a Universalist Society, about as large as any in the town, under the charge of Br. L. S. Everett. Br. W. Balfour resides in this town, and two or three young men are preparing for the ministry under Br. Everett.

Chelsea, 3 miles N. E. of Boston, several Universalists, who hold lectures occasionally.

Lynn, 9 miles N. E. of Boston, a large Society under the constant ministry of Br. J. C. Waldo. No meeting house, use the town house.

Saugus, 3 miles N. E. of Boston. The old parish is Universalist, possessed of some property. They have had meetings every Sabbath there through the summer. No settled minister, though they are able, and ought to have one.

South Reading, 10 miles N. of Boston. A society under the charge of Br. J. C. Newall, who preaches to them a part of the time. No meeting house; use a large hall.

Stoneham, 3 miles N. of Boston, a society, who have stated lectures. Br. Cobb principally supplies. No meeting house; use a school house.

Malden, 4 miles N. of Boston. The old parish Universalist, possessed of some property. Br. Cobb the settled pastor, who usually has two or three young gentlemen studying with him.

Woburn, 10 miles N. of Boston, a society, under the constant ministry of Br. A. L. Balch. A fine meeting house.

Medford, 4 miles N. of Boston, a society under the constant ministry of Br. W. W. Wright. A fine house.

West Cambridge, 7 miles N. W. of Boston, many Universalists, but no house, and no preaching of late. We are in hopes they will soon arise, and shake themselves from the dust.

Cambridge, two societies. One at Cambridgeport, with a fine house, under the ministry of Br. L. R. Paige, 2 miles from Boston. This is the place of the editor's residence. Another society at East Cambridge, 1 mile from Boston. They have just finished an elegant little chapel, and will have constant preaching.

Waltham, 10 miles west of Boston, a few Universalists, but no organization.

Watertown, 6 miles west of Boston, a society, and meeting house, but no preacher at present.

Brighton, 5 miles west of Boston, a few Universalists, but no organization.

Newton, 9 miles west of Boston, some Universalists, but no organization.

Brookline, 5 miles S. W. of Boston.—Nothing favorable. The native place of Elhanan Winchester.

Roxbury, joins Boston on the south west. A fine meeting house, and large society under the ministry of Br. Hosea Ballou 2d.

Dorchester, joins Boston on the south. Many Universalists, but no preaching at present.

Milton, 8 miles south of Boston.—Nothing favorable.

Quincy, 3 miles S. E. of Boston. A fine house, and good society, at present under the charge of Br. D. D. Smith.

This gives a bird's eye view of the state of Universalism in the city of Boston, and neighborhood. We pray that the truth may increase among us, so that we may live more and more to God's glory, and the good of our creatures. All these societies enjoy perfect harmony and fellowship; the ministers walk in peace and love; and we question whether in any part of the United States Universalism bears a more promising and beautiful aspect, than in this city and vicinity.

THE OPPOSITION.

There is a class of people who will not allow themselves to hear a Universalist preach, or to read a Universalist book,—such is their hatred of the doctrine. The greatest opposition which we meet comes from such sources. They are totally ignorant of our doctrine, and therefore know certainly that it is false. They will not learn what we believe, because they hate the system; and they hate it because they will not learn it. Seldom did we ever find our doctrine opposed by those who have given attention to both sides.

All admit that the soul is infinitely valuable—worth more than thousands of worlds. Question. How is total depravity so valuable as all this?

CHRISTIAN VISITANT.

We are pleased to learn, as we do from the Utica Magazine, that this little work is to be revived, with some alterations in the publication and terms. Hereafter it will be published regularly, twice every month, each No. to contain eight duodecimo pages. The price will be one dollar for three volumes of 192 pages each; three dollars for twelve copies, or eighteen dollars for one hundred copies—the work to be sent by mail to distant subscribers. The publication is intended to be a Tract, containing choice original articles for general and gratuitous circulation. Br. Grosh has obtained the assistance of Br. J. Chase, Jr. as Co-Editor; and under their care we make no doubt the Visitant will be a judicious and valuable little publication.

In answer to Br. Grosh's request we would say that our account against Mr. Cary of Oxford is for his subscription to the Preacher two years—Vols. 2 & 3.

METHODISM.

How it is possible for any friend of our republican institutions to be a Methodist, or how any real Methodist can be a republican, we cannot conceive. Can any one be consistent who holds to two opposite and conflicting systems at the same time? Methodism is the most monarchical system—the least republican—of any system of religion in protestant Christendom—nay, as despotic as the Papal church government. It might answer in the country where it originated, under the British monarchy, but it is a gross inconsistency in this land of liberty. The Methodists, so far as we have been able to judge, are supremely devoted to Methodism. They are bound together by collars more inflexible than are imposed upon any other sect. Their priests are every thing—the people nothing. With them, as in all other monarchies, the power comes down, as a gracious favor to those who are allowed it. It does not reside in the people. It never goes up. All power is of right originally in the Bishops. These are not the servants of the people, but the rulers. If there are any Methodists—and we doubt not there are—who are republicans in a civil point of view, we cannot conceive how they can approve of and submit to their monarchical system of church government. If there were no other obligations to Methodism, its ecclesiastical despotism would forever prevent our placing our neck under its arbitrary yoke.

SANDWICH ISLANDS.

The London Metropolitan, the Court Gazette, urges the British Government to take immediate possession of the Sandwich Islands. The principal reason assigned for the propriety of this course, is that the American Missionaries there, who have the direction and control of the affairs, are imposing upon the natives beyond endurance, encouraging idleness, &c. &c.

U. S. CONVENTION.

The United States Convention of Universalists will hold its first meeting in Albany, N. Y. on Wednesday and Thursday, the 17th and 18th of September.

For the Christian Intelligencer.

ITINERANT MINISTRY.—NO. 3.

BR. DREW. I have read a short piece, in the Christian Pilot Vol. 3. No. 2, taken from the Trumpet, entitled *Progress of Universalism*. You can read and dispose of the same as you please. I would make some remarks on the following passage in it. "The work has gone, and is going gloriously on. No one can wish it a more accelerated spread: for its professed friends must understand and enter into the very spirit of it, or else in time to come there must be a reaction. No matter how fast the professed friends of truth multiply, provided they understand it, and feel its salutary influence." True. But my fears are that many persons do not understand and enter into the very spirit of it: they do not feel its salutary influence. Hence there may be, if there is not already, a "reaction."

When Jesus Christ was on earth, many followed him for a time, who afterwards, went back and walked no more with him. Many, then were attached to their old traditions, which they received from the elders. They followed Christ because they ate of the loaves and fishes, who turned away from him, as soon as persecution and affliction came upon them for the world's sake. They loved the praise of men, more than the praise, or honour which cometh from God. They loved themselves, and their earthly connexions more than Jesus Christ. Jesus told them, that while they loved any earthly relations more than him, they were not worthy of him. This was true, not only of the common people, who for a time, heard him gladly, but even, the Apostles of Christ. One denied him, another betrayed him, and for a time, all forsook him and fled. The winds of persecution and affliction, separate the chaff from the good seed. And it will not be strange, if some of the lighter grains mingle with the chaff.

Has not the "reaction" spoken of, already commenced in some places, in some degree? Where are the Societies which were once formed, in some places? Have they not run out? Or become disorganized, and scattered? Have not old notions in religion, early impressed, revived again, in some persons: and old habits and practices, which were immoral and wicked, appeared in new strength? Have not the importunity of friends, and the approach of sickness and death, turned some from what they thought

to be true and good? Have not some, who were once zealous friends, connected themselves with those, whom they judged to be in great error, from some worldly considerations? Have not some persons assented to a creed, which they do not love, or understand, that they may be called Christians, by their Unitarian friends? How readily will a person be considered a good Christian, if he only gives up the doctrine of Universal salvation, when he comes to die? Only let a Protestant turn Roman Catholic on a dying bed, and he will be pardoned on heaven by the Catholic priests. So let a Universalist turn Unitarian on his dying bed, and he will be pardoned into heaven by the orthodox minister.

How important that professed Universalists enter understandingly into the very spirit of the doctrine and feel its salutary influence! What is a name to live, if a person be dead? Why call Christ Lord, and not do the things which he saith? How many have borne the christian name, who have acted contrary to the christian spirit? No one can be worthy the name of christian Universalist, who does not love God with all his heart, and his neighbor as himself: who does not love his enemies with the sincere good-will. This I understand to be the very spirit of the doctrine. Better, far, better, is he who feels the salutary influence of this spirit, without the name, than to be called a Universalist, and possess the partial, selfish spirit, of supreme self-love.

For the Christian Intelligencer.

BR. DREW.—I promised in my former letter to give you the result of the quarterly meeting held in this place. The meeting, was not continued as was expected, and consequently there was no result. There was the beginning of a revival; and this beginning was, as it were, the end. You know how it is with all revivals of short notice, of a spurious kind; as the fire goeth out for want of fuel, so they die for the want of a sufficient fear of hell. This, it is evident to every candid mind, is what keeps them alive. I do not say it is so with all revivals—there are few exceptions—but more would be pleasing. The fear of hell! did I say? yes,—this is evidently the case, from the circumstance that thousands of the subjects of revivals lose what is called their religion, as soon as the fear of hell is banished from their minds. Is it not so? have we not heard the same from the lips of those who have been the subjects of revivals, but who, upon more deliberate consideration have repented, or "turned back"? These by old professors are called back sliders, and their language to them is this:—"you have forsaken the cause of Christ—you have sinned against God—you are on the downward road to destruction—you will be a Universalist, or an Atheist by and by," and, according to their own experience—they will be happy—enlightened people. That they will be happy is a fact well attested by the preaching of Unitarians. How often have we heard them bemoan their own hard fate, and say that of the sinner is easy. We do not expect, say they, to get to heaven on flowery beds of ease, for we read in our hymn book that

"Through tribulations deep the way to glory is."

How does scripture language agree with them, "Great peace have they that keep thy law and nothing shall offend them." "The wicked are like the troubled sea, whose waters cannot rest." Here are two characters brought to view, one as having great peace, and the other as being like the troubled sea. Now christian brethren, we say unto you never say again the fate of the sinner is easy while thine is hard; if you do, we shall think you know not the ways of Christ, but are deceiving others, and, more than this, depriving yourselves of much happiness.

I do not wish to censure any class of people only as far as their proceedings are contrary to reason and right; but I must say, I have seen much in this place among the religious class too, that does not savor of any thing good. I have seen high-mindedness, bigotry and superstition, in a great degree, prevail among those who ought to be way-marks to the young and rising generation. All these are condemned in the scriptures of truth, and do justly deserve censure. Therefore, brethren, we say unto you be not high-minded—do not, like the Jews of old, consider yourselves the chosen of God—do not say unto thy brother, (the Universalist) "stand by, come not into our sanctuaries—we cannot worship with thee, for we are holier than thou." This is certainly the inward language of some within our knowledge, judging from actions which speak louder than words. Now why is this? Are not all men mortal? Is not one as liable to be in an error as another? If so, "where is boasting? boasting is excluded, by what law—the law of works? nay but by the law of faith." The law of faith sees no difference between Jew and Greek—they are one, and will eventually be cemented together in love. "Roll on thou bright orb of day, and bring the joyful time, when boasting shall be done away," and high-mindedness and self-righteousness shall cease to be. Then will our land become a land of peace, and religion, virtue and truth may flourish without molestation.

As I purpose to be short in my letters I shall say no more, amen, and hope to offend no one, unless the truth will do it. I understand that some were offended at my first letter, if so, let the scriptures judge whether they are of that class, who have great peace.

PRIMEVO.

Montville, August 10th, 1834.

From the Trumpet.

ADDRESS TO YOUNG MEN.—NO. 4.
On the reasonableness of Christianity.

"Entreat the younger men as brethren." 1 Tim. v. 1.

Young men, I have endeavored to draw your attention to the religion of Jesus Christ, which, as I have asserted, commends itself to your judgment and sound discretion. Christianity requires of no man a blind faith. If it does, do point out to me the requirement in the New Testament. God is the author of reason; and he could not, therefore, without contradicting himself, give us a system of religion which did not commend itself to reason. If reason does not acquiesce, and pronounce the religion of Christ true, beneficial to man, and divine, after having examined it as reason ought to, and, in fact, as it always will, we will allow that it cannot be from God; and on the other hand, if reason approves, and pronounces the evidences sufficient, you must allow that it is true, and worthy both of our faith and obedience.

The Christian religion professes to have taken its rise eighteen hundred years ago. It professes to have been announced at first, by Jesus Christ, the founder, who preached in public, wrought miracles before the eyes of the world, was publicly crucified and rose from the dead. After his crucifixion, his apostles declared his resurrection from the dead, in the very city where the crucifixion had taken place, and accused the nation of having slain the Lord of glory. Any one has but to read the New Testament to satisfy himself, that these are the circumstances under which the Christian religion professes to have been at first proclaimed and established. Now we know, that this religion has been very generally received in many parts of the world; and that at the present day, its converts are more numerous than at any former period.

These things being premised, it is a matter of no small importance to inquire, how the conviction came so generally to be established, that this religion is true? Can you, young men, conceive of any way in which this religion should have been at first established, unless the circumstances to which we have referred had actually transpired? The Christian religion either is genuine, or else it is a deceit which has been put upon the world since the time when it is alleged that it arose. If then it did not arise at that time, and under those circumstances, we have a right to demand when it did arise? and how it came at first to be received by the people generally? Suppose that twelve men should now arise and declare, that fifty years ago a man was executed upon Boston common—that he declared before his death he should rise from the tomb—and that three days after his execution he did rise from the dead, and appeared to five hundred people, who all saw him at once, and handled him, and even saw upon his neck the marks of the cord by which he was suspended. Who would believe it? Young men, would you not say, how did it happen that this was never heard of before? If the alleged facts had transpired, you would justly remark, they could not have been kept hidden for fifty years; something must have been known of them before. If then the circumstances, said to have accompanied the introduction of Christianity, did not transpire at the time alleged in the New Testament—if the New Testament is a deceit which was contrived after this time, how could that book have obtained at first the credence of mankind? The circumstances attending the introduction of Christianity could not, in the nature of things, have been kept secret. If they did transpire, they must have been known to the whole nation among whom they transpired, and in fact, almost to the whole world. Now, on the supposition that Christianity is a feigned story, invented fifty, an hundred, or five hundred years after it professes to have been established, how did it, in the first place, obtain credit? Would not the people have said, how does it happen that this was not heard of before, if it is true? These alleged facts could not have been hidden; they were not matters done in private, but in public; they were seen and known by many people, if they were known at all (that is, if the account is true); it is morally impossible such a story could have been put upon the world as a deceit; it must have grown out of the actual existence of the circumstances, or it could not have obtained the credence of mankind.

To make this matter still more plain, suppose twelve individuals should now all at once announce that George Washington rose from the dead in three days after his burial; and that he was seen of five hundred persons at one time; that he ate with them, talked with them; that he was seen of others at different times, and finally was seen to ascend into heaven. Would it not be impossible to get this story into credit? Every body would say at once, it is impossible that this should have transpired, and nobody should have heard of it before. So the longer you make the time, between the alleged existence of the circumstances, and the first attempt to set up the deceit, the more improbable it appears.

We have no question, that deceptions may be put upon mankind, and have been; but we confess that we can see no way in which a deceit of this kind could be established. The religion of Mohammed for instance, is a very gross deceit, which has obtained a very general credence in some parts of the world. But it is a very different thing, young men, from the Christian religion. Mohammed

did nothing openly at first. He secreted himself in a cave, where he professed to have received his revelations from heaven; and he began by propagating his follies in secret, and winning over by threats and bribes his relatives and friends, until he thought it safe to avow himself a prophet. We can perceive very easily, how such a deceit might become established among a credulous people. But the great events attending the introduction of Christianity, and which show so infallibly its truth, were not done "in a corner." They were open—The people saw them—public attention was excited to behold the wonderful works—at least so the New Testament says.—How then could that book at first have been received by men, if it were not sustained by well known matters of fact?

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDNER, AUGUST 22, 1834.

FIRE.—One of the buildings of the U. S. Arsenal at Augusta—a dwelling house occupied by the family of an officer—was destroyed by fire on Sunday night last. The walls of the building were of stone, which were very considerably injured. All the wood work was entirely consumed. The loss must have been considerable.

RIOTS.—Serious riots are becoming rife in our large cities. An account of a lamentable one in Charlestown near Boston, will be found in another place. Since that time a serious one, in which the police were severely injured, one of them dangerously—has taken place in Philadelphia.

Fatal Accident.—We learn, says the Mercantile Journal, that a melancholy accident occurred on Tuesday afternoon on the Worcester railway, near Winship's Landing in Brighton. Mr. R. M. Bouton, the Engineer of the iron foundry on the Mill Dam, and his wife, were waiting the approach of the cars to proceed to the city, at the time when the violent tornado, filling the atmosphere with dust and leaves, came over, the locomotive was approaching at the same moment, and the Engineer supposing that no one could be waiting for a passage at such a time, unfortunately did not check the speed of the engine. Mrs. Bouton was in the act of crossing the railway to ascend the platform, when the locomotive struck her, and in an instant she was literally crushed to atoms. The Transcript adds, that the deceased was in feeble health. It is deserving of remark, that her husband was the builder of the engine by which the accident was occasioned, and that the engineer who had the direction of it was her son-in-law.

Disgraceful Traffic.—The Albany Recorder says, "that in a recent report before the House of Representatives, by the Committee on Indian affairs, it is stated that whiskey, which cost at St. Louis 25 cents per gallon, is commonly sold to the Indians on the navigable waters of the Missouri, at twenty five dollars per gallon. Also that an extensive distillery at the mouth of the Yellow Stone is in operation where Alcohol diluted to proof, is exchanged with the Indians at sixty four dollars per gallon, and when carried into the interior, at a much higher price."

Good News to Sailors.—It is really surprising to witness the numerous ways in which steam has of late years been made subservient to the purposes of man. As a power, it is, perhaps, the most interesting and important of any with which we are acquainted. And it is with feeling of high satisfaction we have now to call the public attention to Mr. Wells' invaluable apparatus exhibited on Saturday, the 21st inst. at Westminster bridge, for converting sea water into pure fresh water. The process is simple, and the quantity of water obtained in a short time so great, that it far exceeded the expectation of the numerous scientific gentlemen who witnessed the process. The machine cooked the dinner and made pure water from the sea at the rate of 14 gallons per hour, with a very small consumption of fuel. The mode of condensation is admirable (the river or sea being made condenser.) Few persons are aware of the sufferings of sailors at sea for the want of pure water; but we may now look forward with confident hope to the time when the prediction of Czar Peter the Great shall be verified, "that the period would arrive when the ocean would be the sailor's tank." Many persons of rank and scientific knowledge have witnessed the apparatus at work, and have declared their conviction of the incalculable advantages of it, if it be patronized as they consider it deserves.—*London paper.*

Hail Storm.—A severe hail storm, accompanied with rain, thunder and lightning, was experienced on Thursday afternoon last at Haverhill, Bradford, Buxford, and the vicinity, which caused much damage to fruit, vegetables, &c. and by breaking windows. Four or five thousand panes of glass were broken in Haverhill. Some of the hail stones measured seven inches in circumference.

The Sharks are more numerous in our Bay than they have been for many years, and are very bold and voracious. A very large one followed a small boat, the last week, several hundred feet, swimming on its surface, with his mouth open. A few years since, a small boat was attacked by a shark, near Cohasset, and the boatman destroyed. It is extremely hazardous to go into the water to bathe from any of the Islands in the outer Harbor.—*Bos. Com. Gaz.*

Singular Good Luck.—An Irishman at Limerick, named Tuomy, on his way down to the ship James for America, which was recently lost, met a widow, who, inquiring where he was going, told him he "might perhaps do better at home." He took the hint, and forthwith courted and married her, forfeiting his passage money. What is singular, two men are now in jail for an attempted abduction of the same woman. We should call this a curious concatenation of romantic incidents.

BURNING OF THE CONVENT IN CHARLESTOWN.

BOSTON, AUG. 12.

"An alarm of fire was given last night, about 12 o'clock. It came from the Nunnery, at Charlestown, where some far barrels were burning to raise a mob, for a purpose which will hereafter appear.

When we got there the mob were deliberately smashing the windows, throwing out the furniture, &c. They afterwards set fire to the whole concern,—one very large brick building, the chapel, and two dwelling houses attached to the Nunnery.

The furniture, including a splendid organ; piano fortes, guitars, harps, &c., were broken to pieces and then thrown into the fire. There was not the slightest resistance made, and the spectators seemed to encourage it. The nuns were all suffered to escape at the commencement of the attack."

The Daily Advertiser and other Boston papers furnish the following particulars:

The Convent is situated on Mount Benedict, at the distance of about a mile from the central portion of Charlestown, and two or three miles from this city. The principal building was an edifice of brick, about eighty feet in length, and four stories high. Among the other buildings were a farm house and cottage. The inmates of the Convent were the Lady Superior, five or six Nuns, three female attendants, and from fifty to sixty children, placed there by their friends, principally Protestants, for the purpose of instruction.

At a little after 11 o'clock on Monday night, an alarm of fire was given in this city and the neighboring towns, produced by the burning of several far barrels in the neighborhood of the Convent. It appears that this must have been a preconcerted signal, for assembling among the mass of citizens who would be collected, a large number who had entered into a combination for the destruction of the convent.

A party of fifty to a hundred persons, or perhaps more, disguised by fantastic dresses and painted faces, assembled before the convent, and after warning the inmates who had all retired to rest, by loud noises and threats of violence to make their escape, proceeded to make an actual assault upon the house. The ladies of the convent, alarmed by these threats of violence, immediately awoke the children under their charge, and with them retreated from the rear of the house through the garden and made their escape to some of the neighboring dwellings.—The assailants pressed the evacuation of the house with such haste, that it is said they laid violent hands on the lady superior, to hasten her movements. The distress and terror of the scene were heightened by the solicitude of the nuns for one of their number, who is confined to her bed by a disease from which she is not expected to recover. The assailants forced open the doors and windows of the convent, carried most of the furniture, among which were eight or ten pianofortes, a harp, and other musical instruments, into the yard, and then destroyed it. At about half past 12 o'clock they set fire to the building, in the second story, and in a short time it was entirely destroyed.

A great number of persons were assembled at the spot, and were witnesses of these transactions. We are unable to account for it, that no measures were taken to repress them. We do not learn that any magistrate or police officer came upon the ground.—Several fire companies from this city, from Charlestown, and from Cambridge repaired to the scene on the first alarm, and when they ascertained the cause of the alarm a part of them returned home. A number of the fire companies however were present during the conflagration, and the effectual measures which were taken to suppress it; appear to have been overruled by the great number of persons assembled, many of them evidently from a distance, for the apparent purpose of encouraging and aiding the work of destruction.

Besides the nunnery several other buildings belonging to the establishment were also burnt. The fire was deliberately communicated to the Chapel, to the Bishop's Lodge, the Stables and the Old Nunnery, a large wooden building situated at a short distance from the others. It is asserted also, that the cemetery was opened, and its contents taken out and exposed to view. The work of destruction was continued until day light, when the mob dispersed. Of the pecuniary value of the property thus destroyed we cannot give any accurate estimate. It is supposed to have cost from 50 to 100,000 dollars. It is stated that there was insurance against fire at the American Office, on the nunnery for \$12,000, and on the furniture for \$2000; on a policy however not protecting the property against outrages of this kind.

Having thus described as accurately as we are able this act of lawless violence, we find it difficult to account for the excitement which has caused it, and still more so to find any facts which can serve as an apology for the act, or any palliation of its enormities. We will, however, relate the circumstances which have led to it, as far as we are able to ascertain them.

In one of the papers of Friday last, it was stated that great excitement prevailed in Charlestown, in consequence of the mysterious disappearance of a young lady at the nunnery; and the following is an account of the circumstances, as far as the editor could ascertain them. That the young lady had been sent to the Nunnery to complete her education, and became so pleased with the place and its inmates, as to be induced to take the black veil; that she subsequently became dissatisfied, and made her escape from the institution, being told that if she would continue but three weeks longer, she would be honorably discharged; that, at the expiration of that period, her friends called for her, but she was not to be found. This statement was copied into another paper of the following day, accompanied with a declaration, given on the authority of Bishop Fenwick, that it was unfounded. It was added that the Bishop would probably lay before the public the facts of the case on Monday; in the mean time, the editor stated that the excitement was occasioned by the language of a sister of the convent, who was an invalid, and had been for some time deprived of her reason by brain fever.—The same paper of Monday observed, that considerable excitement continued to exist, notwithstanding what had been stated on

the authority of Bishop Fenwick, on Saturday: that the editor expected to have been able to lay before the public the facts of the case, on the authority of the Bishop, but had since learned that he, understanding that a gentleman of Charlestown residing near the convent, and who was not a Catholic, having interested himself in the matter, and being satisfied that none of the rumors which occasioned the excitement were true, proposed to make a public statement, had preferred to let the facts be given to the public by one who could not be accused of partiality, and had accordingly waited for that gentleman's statement. Having heretofore made no allusion to these rumors, we have thought it expedient to state what has already been published in regard to them. They may have had some share in producing the riot, but we are inclined to believe that it is principally to be attributed to more remote causes.

In addition to the above account of this disgraceful affair, we perceive, that the mob re-assembled on Tuesday night, on the Convent grounds, tore up trees and vines, and made a bonfire of them, no one resisting. The excitement among the numerous Irish Catholics in Boston, was very great, (some going so far, as to threaten the burning of the Colleges in Cambridge, and the meeting houses in Boston.) Bishop Fenwick, however, called some hundreds of them together on Tuesday afternoon, and used all his persuasive eloquence to quiet them, assuring them that the outrage was disclaimed and detested by their Protestant fellow citizens.

Mr. Cutter, of Charlestown, publishes a statement, setting forth that the young lady, whose case has been made the occasion of all this difficulty, came to his house in great agitation, and wished to be conveyed to her friends—but afterwards returned to the nunnery, on a promise, that she might leave shortly, although she had taken the veil.

It appears from the New York Journal of Commerce, that the young lady's friends, in that city, have received letters from her, since she was said to be missing, which state that she left the convent in a state of mental alienation. It appears also from the same paper, that there were 60 young ladies in the School of the Convent, of whom only 3 are the children of Catholic families.

The Governor of Massachusetts has issued a proclamation offering a reward of five hundred dollars for the apprehension of the rioters. The Selectmen of Charlestown have offered an additional reward of \$1,000 for the incendiaries concerned in the destruction of the Convent.

Attempt at Robbery.—The U. S. Mail Stage, from Wheeling for Baltimore, was attacked near the top of a mountain, 17 miles beyond Cumberland, not far from a dismal place, called the 'Shades of Death,' on the night of Wednesday, at about 10 o'clock, by two highwaymen. The driver exerted all his strength, and struck his horses so fast and so hard that they broke away before they could effect their purpose; and by keeping the horses on the full run for 3 miles, finally got away.

Denmark.—Among the items of recent foreign intelligence, are further details of the new representative constitution recently adopted in Denmark. An elective assembly of the States is established, to be held once in every two years. The King is to communicate with them by a Commissioner, stating the propositions of the Government, and receiving the resolutions of the States. Every deputy may originate propositions. The votes are to be taken by ballot, when divisions are required. The King's commissioner is not to be present at votings. The debates are to be made public in a Journal established for the purpose, to be called the Journal of the Diet. It is to be conducted by two members of the Assembly assisted by the royal Commissioner. The last article of the ordinance declares that this constitution shall not be altered by the King, without the consent of the States.

The number of new American works published in 1833, was 274, comprising 306 volumes, at an aggregate price of \$375.47. In the first half of 1834, 195 works, comprising 204 volumes, at an aggregate price of \$212.85. Of foreign works there were reprinted in this country, 206, comprising 303 volumes, at an aggregate price of \$216.99. In the first half of 1834, 85 works, comprising 103 volumes, at an aggregate price \$110.23.

MARRIED.

In this town, James C. Boyington, M. D. to Miss Harriet E. daughter of Wm. G. Warren, Esq. of Bowman's Point.

In Frankfort, Mr. William Thompson to Miss Nancy C. Brown.

In Knox, Andrew Patterson to Miss Mehitable Kenney.

DIED.

In Walboro, Capt. Denny McCully, Jr. eldest son of Gen. Denny McCully, aged 27. He has left an amiable wife and two small children. May the best consolations of Heaven be distilled into the bosoms of the bereaved relatives. He died as he had lived a Universalist, fully believing in the salvation of all men. He freely expressed his willingness to lay aside his mortal vestments, that he might enter a purer and a better world.—*Ch. Telescope.*

In Bridgton, Mrs. Mary Ann, wife of Mr. James Weeks, aged 24.

STEAM BOAT FOR SALE.

PURSUANT to a vote of the proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardner Hotel on Saturday the 20th of September next at 10 o'clock, A. M. if not previously disposed of by private sale. The terms of sale will be accommodating.

The Ticonic is too well known on the Kennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 20th of September.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1833, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

J. SHELTON,
P. R. PHILBRICK, } Directors,
DAVID PAGE,

Gardner, August 19, 1834. 24

Appointments.

Br. Seth Stetson will preach in Litchfield, in Cook's school house near Potter's Mills next Sunday.

Br. McFarland will preach in Belfast next Sunday; and in Bristol the 6th Sunday, in the present month. He will also preach in Montville on the 1st Sunday in September; in Orland on Sunday Sept. 14th and in Knox on Sunday the 21st September.

The Editor expects to preach next Sunday in Pitts-town new Meeting House.

Resolve proposing an Amendment to the Constitution of this State.

RESOLVED, two thirds of both branches of the legislature concurring, that the Constitution of this State be amended as hereinafter proposed. The Selectmen of the several towns, Assessors of the several plantations and Aldermen of the several cities, are hereby empowered and directed to notify the inhabitants of said towns, plantations and cities, in manner prescribed by law at their next annual meeting in September to give in their votes upon the following question, Shall the following amendment be added to the Constitution of this State? The Electors resident in any city, may at any meeting duly notified for the choice of Representatives, vote for such Representatives in their respective Ward meetings and the Warden in said Wards shall preside impartially at such meetings, receive the votes of all qualified electors present, sort, count and declare them in open Ward meeting and in the presence of the Ward Clerk, who shall form a list of the persons voted for, with the number of votes for each person against his name, shall make a fair record thereof in the presence of the Warden, and in open Ward meeting; and a fair copy of this list shall be attested by the Warden and Ward Clerk, sealed up in open Ward meeting, and delivered to the city Clerk within twenty-four hours after the close of the polls.—And the Aldermen of any city shall be in session at their usual place of meeting within twenty-four hours after any election and in the presence of the city Clerk shall examine and compare the copies of said lists, and in case any person shall have received a majority of all the votes, he shall be declared elected by the Aldermen, and the city Clerk of any city shall make a record thereof, and the Aldermen and city Clerk shall deliver certified copies of such lists to the person or persons so elected, within ten days after the election. And the electors resident in any city may at any meetings duly notified and holden for the choice of any other civil officers, for whom they have been required heretofore to vote in town meeting, vote for such officers in their respective Wards, and the same proceedings shall be had by the Warden and the Ward Clerk in each Ward as in the case of votes for Representatives. And the Aldermen of any city shall be in session within twenty-four hours after the close of the polls in such meetings and in the presence of the city Clerk shall open, examine and compare the copies from the lists of votes given in the several Wards, of which the city Clerk shall make a record, and return thereof shall be made into the Secretary of State's office in the same manner as Selectmen of towns are required to do.

Be it further Resolved, That the inhabitants of said towns, plantations and cities, shall vote by ballot upon said questions those in favor of said amendment expressing it by the word Yes, upon their ballots, and those opposed to the amendment expressing it by the word No, upon their ballots.

Be it further Resolved, That the Selectmen, Assessors and Aldermen shall preside at said meetings, receive, count and declare the votes in open meeting; and the Clerks of said towns, plantations and cities, shall make a record of said proceedings, and of the number of votes, in presence of the Selectmen, Assessors and Aldermen aforesaid, and transmit a true and attested copy of said record sealed up to the Secretary of State and cause the same to be delivered to the said Secretary on or before the first Wednesday of January next.

Be it further Resolved, That the Secretary of State shall cause this Resolve to be published in all the newspapers printed in this State, for three weeks at least before the second Monday of September next, and also cause copies thereof with a suitable form of a Return to be sent forthwith to the Selectmen of all the towns, to the Assessors of all the plantations, and to the Aldermen of the cities in this State. And said Secretary shall, as early as may be, in the next session of the Legislature lay all said returns before said Legislature with an abstract thereof showing the number and state of the votes.

IN THE HOUSE OF REPRESENTATIVES, March 6, 1834. Read and Passed.

NATHAN CLIFFORD, Speaker.
IN SENATE, March 7, 1834. Read and Passed.
JOSEPH WILLIAMSON, President.

March 7, 1834. APPROVED.
ROBERT P. DUNLAP.

A true copy. Attest:
ROSCOE G. GREENE, Secretary of State.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as Hyer's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and procuring a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowry, New York, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

July 8, 1884.